

Although some deficiencies have been pointed out, it must not be understood that this edition is in any way unworthy of its subject. It is still in the main Dr. Fergusson's work, and Dr. Burgess has acted wisely in not attempting to recast it as a whole. He has supplied wherever it was possible to do so accurate information based on the most recent authorities, and this was what was wanted in an edition of this classical guide to Indian architecture. It may therefore be hoped that it will prove as useful to modern students of the art as its predecessor was in the last generation.

M. LONGWORTH DAMES.

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EPIGRAPHIA ZEYLANICA. By Don MARTINO DE ZILVA WICKREMASINGHE. Vol. I, Part VI.

The sixth part of the first volume of this interesting publication begins with three inscriptions of King Mahinda IV (A.D. 1026-42). All three are written on slabs; the first two (Nos. 19 and 20) lie in the Jetāvanārāma area, not far from the stone canoe on the outer circular road in Anurādhapura, the third (No. 21) at Vevālkātiya, about twenty-one miles to the north-east of Anurādhapura. Nos. 19 and 20 are published here for the first time. Of No. 21 I have given a rough transcript, with a short introductory note but no translation, in my AIC., No. 122.

Nos. 19 and 20 evidently belong together. No. 19 gives a poetic description of the Abhayagiri monastery and a general survey of the charitable acts Mahinda IV performed and of the religious monuments he built or repaired. It was promulgated on the tenth day of the waxing moon, in the month of Poson (May - June). Unfortunately the number of the year is obliterated, but Wickremasinghe suggests that it may be the eighth year

of Mahinda IV (A.D. 1034), and I agree with him in this respect. No. 20 must have been promulgated soon after No. 19. It gives an account of the repairs Mahinda IV effected at the Abhayagirivihāra and the rules which he instituted for its good government.

The contents of both inscriptions agree with those of the slab inscription of Kassapa V at Anurādhapura (*Ep. Zeyl.*, No. 4) and the tablets of Mahinda IV at Mihintale (*Ep. Zeyl.*, No. 7).

No. 21 is very interesting, as it gives a lot of information with regard to the treatment of criminals during the tenth and eleventh centuries A.D., especially in the *dasagama* of Kibi-nilam District in Angam-Kūliya in the northern quarter. There are several difficult words in this inscription, but, as far as I can see, Wickremasinghe's translations are correct. In his introductory remarks on p. 243 f. Wickremasinghe seems to be doubtful whether *dasagam* is to be identified with *daṣagrāma* or with *dāsagrāma*. I believe that it can only mean *daṣagrāma*, as we see from different passages that the country was divided for administrative purposes into groups of ten villages. Wickremasinghe himself quotes Manu, vii, 115, Viṣṇu, iii, 8, and the term *dāṣagrāmika* in the inscription of the Buddhist king Dharmapāladeva (*Ep. Ind.*, iv, No. 34). We learn from these passages that the king was authorized to appoint headmen of one village (*grāma-syādhipati*), of ten villages (*daṣagrāmapati*), of twenty villages (*vimṣatiṣa*), etc. These headmen remained under the personal control of the king as long as they held office. King Bimbisāra, for instance, had to control 80,000 village presidents (*Mahāvagga*, v, 1, 1). It appears from lines 11 and 42 of our inscription that these headmen used to sit in session and inquire of the inhabitants of the *dasagam* if any murder or robbery with violence had been committed. This session was called *sabhā* (Zimmer, *Altindisches Leben*, 172) and the judges

*sabhyāḥ* or *sabhāsadaḥ* (Jolly, *Zeitsch. deutsch. morgenl. Ges.*, 44, p. 344).

The expression *dasagam* occurs also in the slab inscription of Kassapa V at Vessagiri (*Ep. Zeyl.*, No. 2, l. 26), and there Wickremasinghe (p. 37) translated it by "barbarians", a translation which he tries to justify by the etymology *dāśagrāma* or *diṣāgama*. I do not believe in this translation, nor in one of these two etymologies. The word *dasagam* has the same signification here as in the Vevālkātiya inscription, viz. "a group of ten villages".

With regard to p. 249, n. 6, I may add that the Sanskrit word *khaṇḍaphuḷlaḥ* occurs, Mahāvīyutpatti, 281, 225, the Pāli Cullavagga, vi, 5, 2, and vi, 17, 1.

No. 22 is much older than the three inscriptions mentioned above. It belongs to a king who calls himself Maḷu Tisa, son of King Naka, and is identical with Kaniṭṭha Tissa (A.D. 229–47), son of Mahallaka Nāga. This inscription was found in the area of the Jetāvanārāma, and the question arises whether it really belongs to this monastery or whether it has been brought there from the Abhayagirivihāra. In order to settle this question Wickremasinghe might have referred to Henry Parker's *Ancient Ceylon* (London, 1909), pp. 299 ff., who wants to make out from the Mahāvansa and from Fa Hien's account that the Jetāvana and Abhayagiri dāgobas are identical. I cannot discuss this matter fully here, as it would lead me too far, but I shall say a few words about the inscription in question.

Wickremasinghe states (p. 253) that "Upalaketaka may have been a tract of field in Upalavibajaka or -bijaka referred to in the inscriptions of Pālu-Māhiccāva and Tammānākanda". On p. 210 he mentions also the Upaladonika tank in the two inscriptions at Wihāragala (AIC. 11), which was built by King Vasabha, and this may be identical with the Rājuppalavāpi, Mahāvansa,

xxxv, 95; Dipavansa, xxii, 7. The corresponding names from the Rājāvaliya and Pūjāvaliya are given, *Ep. Zeyl.*, p. 68.

Among the tanks mentioned in the inscription of Pālu-Mākiccāva (*Ep. Zeyl.*, No. 18) there is also the Vaḍamanaka tank constructed by King Vasabha. Wickremasinghe correctly states that this is the Abhi-vaddhamānaka tank mentioned in Mahāvansa, xxxv, 95; Dipavansa, xxii, 7. In the footnote on p. 211 he adds that Professor Geiger's edition of the Mahāvansa has the reading Aggivaddhamānaka instead. Now it is curious to observe that Professor Geiger's reading is supported by the inscription of Habarane (AIC., No. 61), which has clearly Agivaḍamana vaviya in ll. 1, 3, and 4.

With regard to the translation of *tela ca hutica mula koṭu*, I now quite agree with Wickremasinghe. The expression *mal milae*, "money for flowers," occurs in the inscription of Mahinda IV at Ambasthala, Mihintale (*Ep. Zeyl.*, No. 7, B 3), where *milae* corresponds to *mula* in the present inscription.

With this part the first volume of the *Epigraphia Zeylanica* comes to an end. We look forward with great expectations to the second part of this interesting publication.

E. MÜLLER.

BERNE.

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BAÑGER JĀTĪYA-ITIHĀS, OR THE CASTES AND SECTS OF  
BENGAL. By NAGENDRA NATH BASU. Calcutta.

This is a large work projected in Bengali, of which three volumes have reached me. The first two deal with brahmans and the third with vaiśyas. In the first volume the author begins with a discussion of the origin of caste and the families of the ancient rishis according to the Veda, the Purāṇas, and other Sanskrit books, noticing